

THE
IESVITES
SHIFTS, AND
EVASIONS;

OR,
His deportment in Controuersies
of RELIGION.

OR,
A Treatise, wherein the causes are examined why
Mr. *Arnoux* the Iesuite, refuseth to answer to seauenteene
questions propounded by the Ministers of the
Church of PARIS.

*Wherein also the Treatise of five euasions which he hath ad-
ded to the examination of our confession, is likewise
examined and answered :*

BY
PETER DV MOVLIN.



LONDON.

Printed by T. S. for Nathanael Newbery, and are to be sold at
his Shop at the signe of the Starre in Cornhill, and in
Popes-Head-Alley. 1624.

THE TESTS AND EVASIONS

OF
His department in Conventions
OF RELIGION

OR
A Treatise, wherein the causes are examined why
Mr. C. answers the Inquiries of the Ministers of the
Church of England, and answers to the
questions proposed by the

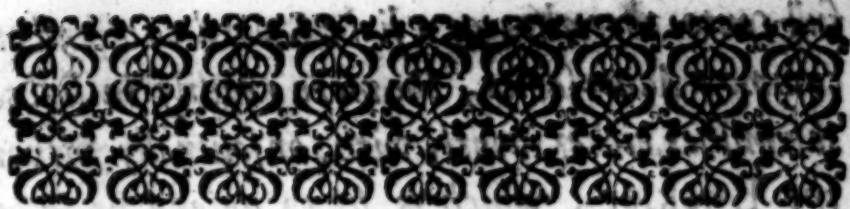


Wherein also the Treatise of the causes which he had ad-
ded to the examination of our confession, is likewise
examined and answered:

BY
PETER D. MOVLIN.



LONDON,
Printed by T. S. for Nathaniel Worsley, and are to be sold at
his shop at the sign of the Star in Cornhill, and in
Paper-Broad-Street, 1684.



To the Christian READER.



Ourteous Reader, I would not haue thee to imagine, that our Author would haue vouchsafed to bestow his labour vpon the confutation of such silly shifts and sorry Euasions as our moderne English Jesuites and Popish Priests sucke out of their fathers plants, and cast forth with more malice then wit, in paltry pamphlets amongst vs, to seduce simple people; for, alas, they are not worthy any wise mans view; much lesse his paines for confutation. But these of M^r. Arnoux are of an higher straine, and of more especiall moment; which being fully cleared and displayed by our worthy Author, and added as a Supplement to his Buckler of Faith, a Booke that is now re-printed, as most necessary and profitable, in these disputing times, I could not with-hold this peece from thee any longer; because I supposed it would be very use-

To the Christian R E A D E R.

full vnto thee also, as a light Sword to offend our
common Aduersaries, the more readily in lighter
skirmishes. either ioyntly with, or seuerally without
the Buckler ; which is fit to defend vs in our
strongest Incounters with them ; I doubt not (good
Reader) but thou shalt in both of them finde such
satisfaction as shall giue thee great content , and
make thee stand the more stedfestly and boldly in the
breach against the enemies assaults, amidst a multi-
tude of staggerers and backe-sliders, which that
thou maist be inabled to do, to the glory of God, and
the saluation of thy own soule, I shall alwayes pray,
and indenuour my selfe to yeeld thee what helpe I
am able ; Vale.

THE

THE
IESVITES SHIFTS
ANDEVASIONS:

OR,
His deportment in Controuerfies
of RELIGION.

CHAP. I.

*The demaunds of the Pastors of the Church of Paris,
made to Mr. Arnoux the Iesuite.*



Here is nothing more easier than to propound questions, but the difficulty consisteth in answering well. An ignorant person will put more questions in an houre, than a wise man can absolute in a year. A knot is easily knit, but it is not so easily vnknit againe: from thence it proceedeth that in Controuersie for Religion, he that feeleth himselfe to be too weake, or that his cause is ill-grounded, alwaies seekes to make difficulties, and to finde some meanes to blame his aduersaries belief, but as much as he can, or may, exempteth himselfe from yeelding a reason of his owne faith, and is wary to enter into any proofe of his Religion.

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Master Gonty late deceased, giueth this counsell in a booke which he made touching the manner how to confer with vs: for, hauing by experience found how dangerous it is to be too forward, & that the surest meanes is to bind vs to proue that which we say, and still to finde some cauillation in our confession, he giueth this counsell to his Disciples, either to be warie how to make answere to our demaunds, or to defend themselues against our accusations, and neuer to enter into a prooffe of the Catholicke Romish Religion.

This counsell liketh Master *Arnaud* exceeding well: for hauing, in the presence of his Maiestie, snatcht at the margents of the confession of our faith, and exclaimed against some cotations of the places of the Scripture by vs noted, he presseth vs to defend them, and to iustifie our allegations. And hath made a booke wherein hee disciphereth our confession of the faith, from the one end to the other.

Which booke, and all his accusations, wee hope we haue in some sort satisfied, whereby I am perswaded that he will not hereafter enter so easily into the lists againe. And not content to defend our selues, we haue taken on vs the Challengers part, and haue also pressed him to defend his Religion, to see if he hath so much capacitie in him to answere, as he hath readinesse to put questions.

And in counterchange of that, which he doth, seeking to snatch at the places of Scripture noted in the margent of our confession, we haue produced the allegations of the extravagant *unam sanctam*, made by Boniface the 8. and the places of Scripture, alledged by the last Councell of *Lateran*: as for example, the Apostles hauing said, *here are two swords*; the Lord made answere and said, *It is enough*. And in the beginning of *Genesis*, it is said, that in the beginning God created heauen and earth. And *Psal. 92*. it is said, *all the Kings of the earth shall worship him*; And Iesus Christ said, *all power is giuen vnto me in heauen, and in earth*, *Matth. 28. 18*. which places and many the like, are vsed by the said Pope, and that counsell, to proue that the Pope hath soueraigne power, as well ouer temporall, as ouer spirituall things, and that Kings must worship

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worship him, and that he hath all power in heaven and in earth. Whereupon we aske Master *Arnou* whether he will approve such allegations: or, whether in the margents of our confession he findeth any places of Scripture noted with such horrible licentiousnesse, and manifest prophanation.

And in counterchange, for asking vs a prooffe of our Religion by the Word of God, we summon, and desire him, to prove his Religion by the Word of God, and to that end have propounded these seauenteene questions following vnto him.

1 In what place of the holy Scriptures God hath commaunded vs to call vpon dead Saints.

2 Where God hath commaunded vs to represent the Trinity in stone or in picture.

3 In what place of the holy Scripture, we are commaunded to worship and serue the Images of Saints, or to adore them, as it is ordained by the second Councell of Nice.

4 In what place of the Scripture it is commaunded to sacrifice the body of Iesus Christ in the Eucharist, and where Iesus Christ established sacrificators of his body.

5 In what place of the Scripture God hath commaunded to withhold the Cup from the people in the Sacrament.

6 In what place of the Scripture, the Bishop of Rome is established and made *S. Peters* Successor, in qualite of head of the Church.

7 Where God commaundeth vs, in the Church to reade the holy Scriptures to the people, in a language which they vnderstand not.

8 Where God hath commaunded vs to pray vnto God, without vnderstanding what we pray, praying in a language that he which prayeth vnderstandeth not.

9 In what place of the Scripture, it is said, that the death and passion of Iesus Christ hath satisfied for the punishment and for the fault of sinnes committed before baptism, but touching the punishment for sinnes committed after baptism, it belongeth vnto vs to satisfie the iustice of God, either in this life, or in purgatorie.

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- 10 Where God forbiddeth Priests and Monkes to marry.
- 11 In what place of the Scripture we are commanded to adore the reliques of Saints.
- 12 In what place of the Scripture there is any thing said of the place of *Limbus* for little Children.
- 13 In what place of the Scripture it is said, that the Church of *Rome* is the Soueraigne Iudge of doubts in faith, and that she cannot erre.
- 14 In what place of the Scripture the Virgin *Mary* is called Queene of Heauen.
- 15 In what place of the Scripture God forbiddeth the people to reade the holy Scriptures without speciall permission.
- 16 In what place of the Scripture, power is given to the *Pope*, to gather into the treasury of the Church, the superabundant satisfactions of Saints, and of Monkes, and to conuert them into payment for others, distributing them by Indulgences.
- 17 Lastly, where and when hath God given power to the *Pope* to depose Kings, to draw soules out of Purgatorie, and to giue pardons for seauen or eight hundred thousand yeares.

Vpon these seauenteene poynts, which make the Body of Popery, and wherein the abuse and tyranny thereof consisteth, we aske Master *Arnonx* whether he will produce any places of holy Scripture to proue them, and wee will content our selues with one place onely for every seuerall poynt. Our meaning is not to restraine him to finde these things in the Scripture word by word, it shall suffice vs, if he can finde them there in substance, or that they can be deduced by good consequence. For we seeke no delays, nor are not tyed to the number of syllables, so the thing be proued in the word of God. Now we must see what answer M^r. *Arnonx* maketh to these questions, and how he proueth his Religion by the Word of God.

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CHAP. II.

Mr. Arnoux answereth these Questions.

THe Aduersarie maketh answer in these words. First (he saith) it belongeth not vnto them to aske me the reason of my beleefe, because I am in possession, & no man hath giuen them commission to pull the title of the inheritance which I hold, out of my hands.

I.
100, page of
Mr. Arnoux
Booke.

I answer, that it is true, that we haue no power to make him speake, nor to binde him to giue vs an answer; but the commandement of God bindeth him thereunto, in the first Epistle of S. Peter 3. 15. *Be ready alwayes to giue an answer to enery man that asketh you a reason of the hope that is in you, with meekenesse and feare.* Iesus Christ made answer touching his doctrine to those that came vnto him, although they were his enemies, and had no power over him: We haue answered Mr. Arnoux to all whatsoever he demanded of vs, and objected against vs, although he hath no power over vs, neither did shew vs his commission. He hath bound himselfe to answer vs, because he prouoked vs to speake. For, that asking vs a reason of our religion, he might make his account that we would aske him a reason of his religion: not in manner of reuenge, but to let the truth be knowne, and to shew that wee are better grounded in Religion then he is.

Whereas he saith, that he is in possession of an inheritance, and that we haue no commission to take it from him; If by that inheritance he vnderstandeth earthly possessions, and riches, we enuie him not, and wish that he had ten times as much more, so he would become a defender of the truth: But if by that inheritance, hee vnderstandeth the possession of the true doctrine, it is to presuppose that which is in question. We goe not about to take a thing from the Church of Rome, which she hath partly lost. There needs no commission to aske a man what he beleeueth, or the reason of his beleefe. Charitie towards all men, and a desire to lend our helping hand to him that is fallen, and the zeale that we oughe

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to beare to the defence of Gods cause, sufficiently bindeth vs to speake, and to propound the doctrine of saluation to those that require it. It is to no purpose to say, It is already long time since I haue bin in possession of this doctrine: For Pagans, Iewes, and Turkes may say as much, whose religions are ancients then Papistry. We dispute not by numbers of yeeres, but by proofes. The Church is in a Country where there is a written Law, and not in a Country where custome onely ruleth. There is no prescription against the heavenly truth, which alwayes is must ancient, for that vnttruth or lying is but a corruption of the truth. An ancient opinion once was new: and if time may authorize a doctrine, tell me how many yeeres at the least, we must haue to give authoritie thereunto? Then we must proceed to the ground, and to the institution contained in the Word of God. And without speaking of the Word of God, yet it will be found, that the most part of the errors of the Church of *Rome* are very new. As the deposing of Kings by the Pope, the Communion vnder one kinde, The forbidding to read the holy Scriptures, &c.

2. Mr. *Arnaud* addeth and saith, Their request should be more tollerable, if they made it before some Iudge that had authoritie to end our difference.

If this excuse, made by the Iesuite, were allowable, before he sets vpon vs he ought to finde out a Iudge that could set vs at an agreement. But that notwithstanding, we haue not spared to answer him, because, that although at this day there is no man to be found that is fit to be a Iudge of Controuersies, with infallible certainty, and soueraigne authority, yet euery particular man ought to haue iudgement with discretion, to discern which of vs best proueth and iustifieth his sayings by the Word of God. Then that should bee no hinderance vnto him to answer vs.

3. The third excuse that he addeth, is no better then the former: which is, seeing (saith he) that they haue bound themselves to re-establish the Church that is fallen, and that I offer my selfe vnto them, to be drawne out of the ruines, where

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wherewith (as they thinke) I am inclosed. It belongs to them to lend me their hand, to shew me those notable places, and to produce the Scriptures.

I answered, that it is false that we have taken vpon vs to reforme the Church, and that wee haue bound our selues thereunto. It is sufficient for vs to reforme our selues. They call our Churches reformed, and not reformers. And they are called reformed, because they are Christian Churches purged from Papistrie. It is true, that as every true Christian is moued with compassion towards those that erre; we could gladly wish that our aduersaries eyes were opened, and that we could take the vaile of ignorance from before them. But yet we take not on vs the title of reformers. I am perswaded that our aduersaries which belecue that they haue the truth on their sides, would be glad if they could doe the like for vs: and yet not ascribe the title of Reformators vnto themselves. And although we should call our selues reformers, is it not Mr. *Arnaud* dutie to shew vs, that there is nothing to be reformed in the Church of *Rome*, by prouing his beleefe by the Word of God; thereby to withdraw vs from this vnprofitable labour, and to hinder vs from applying any more plasters, where there is no wound? Then that likewise should not hinder him from answering vnto vs.

4 That which followeth is no better; vntill (saith he) that they haue confuted my Paper of confrontation, against the which they haue written, it were a kind of folly in mee, to grant them such a disloyall and friuolous digression.

For answer hereunto, I say, that we haue in such manner confuted his confrontations, that they are become ridiculous. His accusations did not merit the paines were tooke therein, but we had a respect to the dignitie of the persons, in whose presence he pronounced them. And when any man moueth vs to render a reason of our beleefe, it is no digression, to cause him to yeeld a reason of his owne beleefe. For a man alwayes to aske questions, and neuer to make answer to any thing that another askes him, besides the vnjust vrsurpation, it is a confession of his owne Ignorance. For

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he that askes, desireth to be instructed, and hee that will not answer, silently confesseth that he is not able to giue instruction: And if when we make these questions vnto him, we should vse a digression, yet seeing that our people are not separated from the Church of *Rome*, and because we cannot satisfie their demaunds by the Word of God, it is Mr. *Arnoux* part to supply their want therein, and to giue them instruction; Seeing that if his cause be good, he shall haue lesse paines to produce a place out of the Scripture touching euery one of our 17. demaunds, then to seeke for so many shifts; He takes more paines to shew the reasons why he answereth not, then he should haue had to answer vs.

The first reason is excellent. When (saith he) they shall plainly and freely confesse, that they can no more brag and boast of the Word of God, and that their confession is wholly abolished, and that it is no more to be spoken of: Then I will make no difficultie to instruct them in my beleefe, and it shall not be to the end to make them account thereof, but to winne them to God.

He will haue me to leaue my owne Religion before he instructs me in his beleefe, but in the meane time what Religion shall I hold while I attend his instruction? This is excellent counsell, to wish me to leaue my Religion without taking another in a certaine time after, and that I should renounce my confession of the faith, before I know whether he that induceth me to doe it, hath a good religion: And if after I haue left my Religion, without taking another, I come to Mr. *Arnoux* to learne his faith of him, and that therein hee doth not content me, shall I remaine without Religion, or shall I take that againe which I left? That is as much as if a man should leaue his owne Religion, not knowing wherefore: For I cannot know that my Religion is false, vnlesse I know that the contrary Religion is true. This Doctor hath learned all this from Father *Gentri*, that published diuers small Treaties, wherein are found these slender shifts and childish conceits, to learne men to exempt themselves from answering, alwayes to aske questions, and to bind vs to prove

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our allegations in as many words and syllables out of the holy Scripture.

6 Lastly, after so many overthwartings, Truth giueth Mr. *Arnoux* a blow, and draweth this confession from him. Such questions (saith hee) cannot be made by those that know well, that we neuer promised, as they haue done, neither yet protested in any of our Articles, that we ought not to heldeue any thing, but that which is formerly set downe in the Scripture, and in expresse termes: to the contrary wee hold traditions, which they reprove and reiect.

He should haue said so at the first, without seeking so many overthwartings and delayes. Then he confesseth that he cannot answer our questions by the Scripture, and that those points whereof we desire a prooff, are not proued by the Word of God, contained in the writings of the Prophets and Apostles, but by tradition, and by the vnwritten Word; That is to say, that these doctrines are neither in the Law of God, nor in the Gospell; for in the holy Scriptures the Law of God is whole, and the Gospell whole, and not halfe, vnlesse the title be false; And yet these 17. points, are the principall points of the Romish Religion, and which are held to be necessary for saluation, & which are the causes of our separation. Then be it knowne to all the Realme of *France*, that Mr. *Arnoux*, being at this day seated in so eminent a place, (after hee hath defied vs with so bold a defiance in the presence of his Maiestie, and of the greatest persons of this Realme,) hath bled at the nose, & confesseth his own weakness, and acknowledgeth that his Religion is not grounded vpon the Word of God, contained in the holy Scriptures, but vpon an vnwritten Word, and vpon Traditions, which haue no other rule, nor certainty, then the authority of those that propound them: and who by that tradition haue heaped vp infinite riches, and builded an Empire vpon earth. While the holy Scriptures which is able to make vs wise to saluation, is hidden, and withdrawne from the peoples sight. And that we on the contrary haue from point to point satisfied and answered to all his questions and objections. Blessed bee

By his Maiesties commandment the

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the Name of God, that makes truth to triumph, and drawes our aduersaries condemnation out of their owne mouthes. Then with good reason he addeth these words; saying, they did well to conceiue that I would neuer vndertake an impertinent thing: and that also which hee saith, that wee would haue him lose dayes and nights, and spoile his brest, and his stomacke with so much writing, and abandon his charge, and then stay a long time for an answer, and striking after one manner, he should lose his blowes. It is not impertinent to defend his cause by the word of God, that paines will neither hurt nor spoile his brest nor stomacke; For, it is so hard a matter, to produce a place out of the Scriptures for euey one of these 17. points, and if not formall, at the least, such as haue some appearance thereof.

Arnoux p. 111.

Touching the places of the Scripture alleadged by Pope Boniface the 8. and by the last Counsell of *Lateran*, in so prodigious and prophane a sense, Mr. *Arnoux* dares not maintaine such citations of the Scripture, nor yet reiect them, least hee should condemne the Popes and their Counsels; but findes a way betweene both, saying, That those proofes are not produced in the literall sense, but in an accommodated and appropriated sense, nothing contrary to the literall sense. I will make our greatest enemies Iudges herein, whether they would endure that in our confession wee should serue our selues with places of Scripture not agreeing with the literall sense, but with an accommodated sense, made for our pleasures, and drawne for our profit, for those places are interpreted for the Popes aduantage, in an impious sense, to perswade men, that he ought to be adored by Kings, and that he hath all power in heaven and in earth. Are these the men that will binde vs, to finde all that in the Scripture which we say, and in as many words and syllables, who in the meane time, take libertie themselves to play with the Scripture with such licentious prophanation, and thinke to carry it away by saying that it is an accommodated and not a literall sense, which accommodated sense neuerthelesse, they receiue for good and most certaine, seeing they hold that the Pope and his Counsels cannot erre in faith?

After

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II

After this Doctor hath so barely acquitted himselfe, hee speaketh as being touched with compassion towards vs, and giueth vs counsell full of wisdom, saying, Yeeld your selues to the Church, and she will tell you all: as if he should say, Ioyne your selues with the Church of *Rome*, and then wee will at leasure answere to your demands: for by the Church he vnderstandeth the Romish Church, which he will haue vs to beleue to be the true Church, before we know what shee ought to beleue, that shee may be the true and pure Church. But why should shee rather be the true Church than the Greeke or the Syrian Churches, which are ancienter than the Romane, and purer, and which Iesus Christ and his Apostles did plant, and where *S. Peters* and the rest of the Apostles chaires are?

Thereupon Master *Arnou* will haue vs plainely to shew which is the true Church, if the Church of *Rome* be not the true Church; but he saith that to mocke vs: for he speaketh as if he should say, Shew vs that, but while you shew it, wee will shut our eyes: for the true Church is that which followeth and teacheth the true Doctrine contained in the holy Scriptures, by that we must know it; as *St. Augustine* saith, let vs seeke for the Church in the canonicall Scriptures: that is, that holy Scripture which they hide from the people. Then these Doctors will haue vs to shew them the true Church, but will not haue men to see that, which onely maketh them to know the Church. As if a man would haue one to shew him the best gouerned Common-wealth, without knowing the rules that make a good Common-wealth. He also will haue vs to produce our Commission, and the charge that we haue from that Church. Whereunto we haue answered in the 123. Section of the first Booke, where wee haue handled the vocation of Pastors. The effect thereof is, that although euery Pastor of our Churches be lawfully called, and according to the forme and manner therein required, by imposition of the hands of other faithfull Pastors, after enquiry made of his life and conuersation, and of his capacity and doctrine, yet it is not alwaies necessary to haue

Aug. lib. de unitate Ecclesie, cap. 16. Vtrum ipsi Ecclesiam teneant non nisi diuinarum Scripturarum canonicis libris ostendatur. Et eodem libro. Ergo in Canonicis Scripturis eam requiramus. Cap. 3.

his

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his commission, and allowance from a pure Church, and without error. He that is admitted into the charge of a Pastor, in an hereticall Church, (as in an Arian or Nestorian Church) and that hath beene receiued vpon oath to teach the truth, ought necessarily to accomplish that oath, and in the same charge to change his hereticall doctrine, and propound the true Doctrine of saluation: Not only because the charge of a Pastor, in what Church soeuer it be, by the nature thereof, and the first institution, is expressly giuen vnto him, and instituted to teach the truth, but also because that euery oath made to God concerning any good, iust, and necessary thing, and whereinto a man hath not intruded himselfe, ought necessarily to be accomplished. And if it hapneth, that any Pastors of an hereticall and an idolatrous Church, as the Romish Church is, changing their hereticall doctrine, and taking on them to preach the truth, and thereby draw a part of their flockes to follow the truth, and that thereupon the other part, obstinate in error, expulseth and excommunicateth them; I say that they ought to be constant, and not to abandon Gods cause, & that they may not leave their charge, for accomplishing their oathes, but conuert their charge into the true vse thereof: for they ought rather to haue a respect to Gods will and intent, for the which hee hath instituted the charge of Pastors, than to the intent of those that imposed their hands vpon them, when it is contrary to Gods will and intent: for a man is not established in the charge of a Pastor to doe the will of man, but the will of God: The force of the bond to obserue and keepe his oath, proceedeth not from him before whom he taketh his oath, or that maketh him to sweare, but from God to whom hee sweareth, and in whose power the punishments of perjury are reserved. Such was the commission and the proceedings of those whom God vsed to striue against Papistrie in the Church of *Rome*, and openly to publish the holy Scripture, which the Pope had suppressed, who hauing beene chosen and elected Priests and Doctors in the Church of *Rome*, to preach the Doctrine of the Gospel to the people, and to be

sacrificers

sacrificers of the body of Christ, did beleue that they were bound to performe the first, because it is the ordinance of God, and to leaue the second, because it is the inuention of man. Master *Arnoux* addeth a conceipt, which hee saith is very strong, and of much force, the substance whereof is, That no Testament is made without there be an heire; That the Testament is the Gospel; That the Church is the perpetuall assigned heire of this Testament, the which by consequence cannot erre, as being perpetuall inheritor of the infallible truth. I answer, that the inheritance which Iesus Christ by his testament hath left to the true faithfull, is the Kingdome of Heauen, and not the guift, not to erre. And although the infallible truth of God might be called the inheritance of the Church, yet it doth not follow that the Church cannot erre, nor sinne against the truth. So the law, which is the intire rule of righteousness, is given to the Church, which neuertheless doth sinne against that Law. How should the Vniuersall Church be without error, seeing it is composed of diuers and particular discordant Churches? among the which, why should the Church of *Rome* rather haue the guift not to erre, than the *Greeke*, ancients than the *Romane*, or than the *Syrian*, much ancients than the *Greeke*, and where Saint *Peters* chaire is, and which Iesus Christ himselfe planted? as also, seeing that the rest of the Apostles having left no successors in their Apostles charge, why should Saint *Peter* onely haue one in his? Did Iesus Christ euer declare that Saint *Peter* onely, among the Apostles, should haue a successor in his charge of Apostle? or did Saint *Peter* euer declare that the Bishop of *Rome* should be his successor in quality of the head of the vniuersall Church? Where is there any one word of this succession vsed in the Word of God? As also that the heresies of diuers *Popes*, (acknowledged by the *Popes* themselves,) and the schismes which haue rent that Seate, and which often times haue bin the meanes, that of diuers *Antipopes* contending for the same, the wickedest and the most vniust of them intruding himselfe, hath carried it away: haue partly broken the

Ephe. 1. 7. 18.
Hebr. 9. 15.

Leo the second
complained of
Honorius his
Predecessor,
for that by his
heresie he had
defiled the seat
of Rome.
In the action
18. of the
6. Councell.

line of this imaginary succession: for to what purpose doth it serve to shew a list of mens names in a picture, from Saint Peter to our time, if they shew not that the second of them taught as the first did, and the third as the second, and so by degrees? Many hereticall Churches in that manner produce their succession, and are nothing the better for that; for a succession of a chaire, without succession of Doctrine, is rather an expulsion than a succession.

Pag. 120.

Irenius lib. 3.

cap. 3.

1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

But Master Arnaux saith, that learned Irenius saith, that it is altogether necessary that every Church should resort and ioyn to that of Rome, whereth the chiefe Principallie is decided. But Master Arnaux, having not in all his Booke alledged any place that is not either cut short or falsified, would not at the end of his booke begin to alledge them truly. For, first he addeth this word *adherer*, which is not in Irenius, and the word *conuenire* he translateth *resorting*, whereas it signifieth to land, or to come from diuers places into one place. And to these two falshoods, Master Arnaux addeth a notable corruption of the sense; for Irenius by this chiefe Principallie, understandeth the power of the City of Rome, because of the imperiall Seate, and not of the supremacie of the Bishop, or of his Church; for that, Christians from all Churches, arrived at, or came to Rome, because of the Emperours Seate, and of the Senate, where they had some affaires to be dispatched: As if I should say, that from all the Churches of France, they come to Paris, because the Kings soueraigne Court is there. Then doe most translate Irenius in this manner: To this Church, all Churches must necessarily come, because of the soueraigne power, which is the imperiall power. Upon the same reason, the councill of Antiochia, in the ninth Canon, groundeth the superioritie of the Bishops of great Townes, because (saith that Councell) that all those that haue any businesse, come to the Metropolitane City; for that cause it hath beene ordained that the Bishops thereof should haue preheminence of honour. Therefore the Church of Alexandria went before Antiochia, although the Church of Antiochia was ancienter, and founded

* Ad hanc Ecclesiam, propter potentiam principalem, necesse est omnem conuenire Ecclesiam.

μερὶς ταύτης
τῆς ἐκκλησίας
διὰ τὴν ἰσχυρο-
τητα αὐτῆς, ὅτι
πᾶσαι ἐκκλησίαι
συνάγουται
πρὸς τὴν πόλιν
καὶ διὰ τοῦτο
τὴν πόλιν καὶ τὴν
ἐκκλησίαν αὐτήν
παρακαλεῖται
πᾶς ἐκκλησία.

ded (as it is said) by *Saint Peter*, because that among the Cities of the Romish Empire, *Alexandria*, according to ciuill order, was the second City after *Rome*, and was before *Antiochia*. The 17. Canon of the Council of *Calcedonia*, speaketh expressly thereof; where it is ordained, that the order of Ecclesiasticall Dioces should be accommodated according to ciuill and publique forme.

For conclusion, our aduersary immitating (as he saith) the example of *Saint Augustine*, referreth vs to the Fathers, that are not partiall in this cause.

I maruell, why hee doth not rather referre vs to the Word of God, which is not partiall, no more than the ancient Doctors are; and which speaketh with another manner of authority; and much more, that he referreth the people to the reading of the Greeke and Latine Fathers, whose workes are infinite to be read, and the vnderstanding of them obicure, and, which hee knoweth, the common people vnderstand not, and that out of their workes, there are not many places alledged, whereupon there is not some question made touching the sence and the interpretation of them. And I am much more abasht that he referreth the people to the reading of the Fathers, to be resolu'd in Religion, seeing there is not one of the Fathers, which the Doctors of the Romish Church doe not censure, and often times reprove them: For they make themselues Iudges of the Fathers, in stead of receiving the Fathers for Iudges. In their bookes of Controversies you shall see nothing but diuers opinions of the Fathers, wherof they choose those whom they please, and reiect the rest, and many times reiect them all, to establish their owne opinions.

Now to shew, that the reason why they referre the common people to the reading of the Fathers, is not because the Fathers fauour them, but onely to shun the holy Scriptures, which they feare, and to leade the mindes of the common people through a way wherein they can neither see nor know any thing: I would gladly know, whether our aduersaries receiue the Fathers for Iudges in all our Controversies, if they

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they receiued them not for Iudges but in certain poynts, why not also in others? but if they receiue them for Iudges in all things, then they must enter into the lists, and let some of them shew vs in the Fathers, these seauenteene poynts, wherunto, hauing beene so often times prest and vrged, they are yet to answer.

1 For I say, and maintaine it, that they cannot shew that any ancient Church euer celebrated the Eucharist without communicants, as they ordinarily doe in the Church of Rome, and many times also without any assistants.

2 They cannot shew, that any ancient Church kept the people from the communion of the cup,

3 Or that in any ancient Church, publique Service, and the reading of the holy Scriptures, was done in a language not vnderstood by the people.

4 Or that any ancient Church, did forbid or hinder the people from reading of the holy Scripture, which is by no meanes permitted without speciall priuiledge in those countries where the Pope is absolutely obeyed.

5 Or that in any ancient Church, they made Images of God, and representation of the Trinity, in stone or in picture.

6 Neither can they shew vs, that in any ancient Church the people haue been taught to pray without vnderstanding what they say, and to be Barbarians to themselues.

7 Or that any ancient Church, hath done any service to the Images of creatures, as kissing, clothing, kneeling before them, or offering vnto them.

8 Or that the ancient Church did beleue that the Virgin Mary is crowned Queene of Heauen, and Lady of the World, as she is painted in all the Papisst Churches.

9 Or that the ancient Church gaue diuers charges and offices to Saints, to one ouer one Country, to another ouer another Countrey, to another ouer an occupation, &c.

10 Or that the ancient Church beleued that the Pope can giue, and take away Kingdomes, and dispence with subjects touching their oath of fidelity, cannonize Saints, and dispence

dispence with vowes and oathes made to God.

11 Or that in the ancient Church, the Pope by his pardons, distributed the supererogatory satisfactions of Saints, for remission of the punishments for other mens sinnes.

12 Or that the Pope then, set vp pardons in one Church & not in another, making priuiledged Alters, to the which sometimes hee granted two or three hundred thousand yeeres of pardon.

13 Or that the ancient Church did belecue that there is a place called *Limbus* for yong children.

14 Or that it adored the hoste which the Priest holdeth in his hands, with *Latrian* worship, and that to the same end the Priest listeth vp the hoste in the Masse.

15 Or that the ancient Church euer esteemed the books of *Machabees* to be Canonickall bookes.

16 Or that it beleueed that the Bishop of *Rome* cannot erre in the faith.

17 Or that the ancient Church did belecue that Iesus Christ by his death and passion did satisfie for the faults and for the sinnes by men committed before baptisme, but that for sinnes committed after baptisme it belongeth to vs to satisfie for them, either in this life, or in the fire of Purgatory.

Vpon euery one of these points, I will content my selfe with two places alleadged by them out of the foure first ages.

CHAP. III.

*The five manners or wayes of Euasions, set downe by
Mr. Arnoux to confute the Ministers.*

THe carefull and zealous reading of the holy Scriptures, and the ancient doctors, the vnderstanding of the *Latin*, *Greeke*, and *Hebrew* tongues, and the knowledge of histories and of *Philosophie*, are things required to be in a *Diuine*. But the onely intelligence of the Scriptures ought to suffice if all of vs were wise, and of one accord, But the sick-

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nelle of this age, and the starting-holes which error hath digged, are the causes that diuers other things are required in a Diuine. Father *Gonzi* deceased, acknowledging that, and feeling himselfe to be destitute of many necessary aides therein, as of the knowledge of the Greek & Hebrew tongues, & yet desirous to win reputation, inuented certaine means and wayes whereby an ignorant person, voide of all learning, might maintaine a disputation, and to that end published diuers (small Pamphlets, which serue to forme and frame the manner and order which those that dispute or conferre with vs, should hold, to whom he giueth these two counsels: The first is neuer to yeeld to make any answer, nor to binde themselves to defend the Romish Religion, but alwayes to put questions, and to force vs to the defence of our confession. And if they be pressed to proue their beleefe by the Word of God, instead of answering vs, that they should say, It belongs not to you to examine me of my beleefe, for I am in possession, and you haue no commission to examine me; Seeing you are reformers, it belongs to you to reforme mee, and to produce your proofes. And, who told you that this is the holy Scripture?

The other counsell which hee giueth is, that when wee come to make obiections, and to produce our proofes, not to allow of any thing whatsoeuer we shall say, if wee shew it not in the Scripture in as many words and syllables as wee alledge it; and that, if we frame an argument whereof both the propositions are in the Scriptures, to deny that they are bound to allow the conclusion, because *Aristotles* rules doe not binde the faith: And that, if in our discourse we shall happen to vse these words. *That is to say*, or, *by consequence*, they should force vs to finde those words, *That is to say*, and, *by consequence* in the Scripture: And that if we produce a place in the Scripture for the clearing and interpretation of another place in the Scripture, they should say vnto vs, shew mee a third place in the Scripture, which saith, that this place ought to be expounded by that place: And that, if we doe not answer them to their desires, then that they shall breake off

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conference, and thereupon make and raise clamors and scandalous libels, full of triumphant words, that they haue brought the Minister to their Shifts of *that is to say*, and, by consequences, and to say that a Carroach also is a consequence, because it followeth the horse.

There is no Cöbler in the Countrey, but that in a quarter of an houre he may become a Diuine, if it be sufficient alwayes to put questions, and neuer to answer. Certainly all this is but a small *masse or lump* of scould-like wrangling, which onely learneth a man to defend himselfe with his clawes like a Cary, and to prolong a disputation, neuer entring into the matter. But this dresser of craftinesse and deccit, neuer reaped any benefit by his proceedings, for at the first encounter with the least of the Ministers, his nose fell a bleeding, and all his craft vanished away, like a tempest driven backe with the winde of a Hatte, and so withdrawing himselfe like a *light horseman* vnhorst, went into another towne, there to be dealt withall in the like manner.

If we would giue the like measure to those that vse these iugling trickes, we could at the first word that they speake, aske them, who they are, and who sent them, and vpon their answer, that they are Priests and Doctors of the Church, say vnto them, what know wee whether there must bee a Church or not, or that there is a Church? and thereupon if they speake any thing, say vnto them, shew that in as many words in the written or vnwritten word. And if they chance to come out with *Therefore*, or, *for that cause*, say vnto them, shew me that word in the vnwritten word, and who shall be Iudge? &c. And so like them vse that simple wrangling which is fit onely for mad-men and malicious wranglers, that feare the touch, and dare not shew their faces in open field.

Mr. *Arnon* followeth this instruction, he for a man that is meanelly furnished, and decking himselfe with other birds feathers, hath drawne these subtilties into a kinde of Art, and reduced them into five heads, intitling his discourse, *Meanes*, or, *wayes of euasion*. Where vnder pretence to discouer our shifts, as they say, hee sheweth his owne, and frames

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a discipline of ſmall and ſlender ſubtilties, ſiter rather to ſlay and hinder diſputation, then to inſtruct. To each of theſe Euaſions, we will ſay ſomewhat, that we may not let any thing paſſe without replying.

CHAP. IIII.

The firſt way of Euaſion.

THe firſt of our wiles which he noteth, is, that when we are put from a place of Scripture, we produce our own interpretations, and ſaue our credits by, *That is to ſay*. Whereunto I reply, That if the interpretation which we giue to a place in the Scripture, be drawne out of the Scripture it ſelfe, it is not we that are the interpreters, but God himſelfe interpreteth: For example, when to haue the vnderſtanding of theſe words, *This is my Body*, wee expound the word *This*, by the bread which I breake, and theſe words, *my Body*, by the remembrance of my Body, we are not the interpreters, but the Apoſtle *S. Paul*, and Ieſus Chriſt himſelfe, which giue vs this interpretation.

So when the Apoſtle to the *Hebrewes* 13:16. ſaith *for with ſuch ſacrifices God is well pleaſed*, We deny that thoſe ſacrifices whereof he ſpeaketh are maſſes, and ſay, that he ſpeaketh of doing good and of Chriſtian liberalitie, and proue it by the ſame verſe, where he ſaith, *But to doe good, and to communicate forget not, for with ſuch ſacrifices God is well pleaſed*. But, in *Mr. Arnonx* iudgement ſuch expoſitions are not allowable, if I bring him not another place of Scripture that ſaith, that the ſame interpretation is true, and that this place ought to be expounded by that place. So, it is requiſite that ſome of the bookes of the Scripture ſhould be commentaries vpon the other bookes, and that in the Scripture there ſhould be a Commentary vpon the *Pſalmes*, and another vpon the *Prophets*, that ſhould expound euery verſe ſeuerally, and that ſhould ſay, that ſuch and ſuch a verſe ought thus to bee interpreted: but ſeeing there are no ſuch Commentaries in the Scriptures, it appeareth that *Mr. Arnonx* hath no other in-

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lluent but to inquire absurd and impossible things of vs, and
 for neuer to haue the Scripture to be interpreted by the
 Scripture, and thereby to impeach and hinder all instruction.
 For example, of our, *That is to say*, Mr. Arnaux produceth the
 2. verse of the 16. Psalme, where word for word according
 to the Hebrew. It is, *My goodnesse extendeth not to thee*: And
 wee say that thereby David acknowledgeth that the good
 which he doth is no benefit vnto God, and that God hath no
 need thereof, which overthroweth merits. Mr. Arnaux reie-
 ceth this interpretation, (which notwithstanding is the in-
 terpretation of his owne Bible) which is translated, *Bonum
 illi meritis non eget*, thou hast no need of my good deeds. This
 man with a blinde zeal giueth a blow to every thing,
 and so contradicts, contradicts himselfe.
 That which Mr. Arnaux addeth, that every one of vs boa-
 steth of a particular Spirit, and of a Iudgement sounder then
 that of the vniuersall Church is a slander, none of vs attribute
 such a spirit vnto our selues, such a particular spirit is an vni-
 uersall folly.

CHAP. V.

The second Evasion.

The second Evasion, wherewith Mr. Arnaux saith wee
 turne our turner, is, that we haue our recourse to conse-
 quences, which (saith he) we would not doe if we had a for-
 mall place of Scripture: And that to confirme our conse-
 quences, we make Sillogismes, the former wherof proceede
 from *Aristotles* forge, which cannot binde mens consciences,
 nor strengthen faith. All this is the Iesuite *Gouers* sense,
 which alwaies held his first trade. He knew not that a place of
 Scripture from whence we draw a consequence, is neuer the-
 lesse formall, when the consequence is plaine and necessary.
 If the Scripture saith, *For there is no man which sinneth not*,
 2 Chron. 6. 36. Is not that a formall place to prooue that the
 Apostles sinned, seeing they were men? When the Law of
 God

Acts 17. 3. and
18. 21.

God saith, *Thou shalt not commit adulterie*; Is it not a formall place to shew that the Pope doth edill to permit adulterie, and yet it followeth by consequence? And when the Gospel commandeth euey man to beleue in Iesus Christ, is not that a formall place to prooue that *Philip* and *Anthony* ought to beleue in Iesus Christ, and yet that followeth by consequence? So when *S. Paul* *Romans* 9. 19. saith, *For who hath resisted his will?* And when *Dauid Psalm* 115. 3. saith, *Our God is in the Heauens*, by which words whatsoeuer he pleased; Are not these formall places to prooue that God guideth all things by his providence? Neuerthelesse, the Iesuites, will not allow of such proofes, and when I say, that God guideth all things by his providence, they say vnto me, prooue that by the Scripture, and then if I alledge these places out of *S. Paul*, and the *Psalmes*, they reject them, because they containe not the same words, and the same syllables, but consequences drawne from them by reason. By this meanes they condemne *S. Paul* and *Apollon*, who by the Scriptures prooued to the Iewes, that Iesus is that Christ, although that in those places of the Scripture which they alledged to the Iewes, the same words are not therein found, but are drawne from them by necessary consequence. So *S. Peter*, *Acts* 10. 43. saith. *To him giue all the Prophet's witness, that through his Name, whosoever belongeth to him, shall receiue remission of sinnes.* Which neuerthelesse is not found in the same words, but is drawne from thence by consequence. So the Fathers in the Councell of *Nice*, by the Scriptures proue, that the Son is consubstantiall with the father, and the first Councell of *Ephesus*, that the Virgin *Mary* is *Seordnos Deipara*. These words are not expressly found there, but are drawne from them by consequence. *Gregory de Nazianze*, in his first Oration of Diuinitie, saith, There are things which although they are not named in expresse words, yet men gather things which make and prooue them by necessitie. *Cardinal John de Torre Crenata* saith, A thing is contain-

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ned in the Scripture by these two meanes, either in expresse word, as in this sentence, Christ was a man; or obscurely, that is, that which followeth by good and necessary consequence of things formally placed on earth; as from this proposition, Christ was a man, therefore it followeth that he had a reasonable soule.

Summa de Ec-
cles. lib. 4 c. 2.

Peter de Alliaco, Cardinall of Cambray, saith, I say, that to speake properly, a Theologicall discourse is composed of propositions contained in the Scripture, or of those that are drawne from it, &c.

In 1. Sentent.
Quest. 1. art. 3.

Cardinall Bellarmine in his third Booke of Iustification, Cap. 8. saith, Nothing can be certaine touching the certainty of faith; if it be not immediately contained in the Word of God, or drawne from thence by evident and true consequence. For it is not faith; if it be not grounded vpon the authority of the Word of God, and thereof neither Catholikes nor Heretiques make any doubt. Then Mr. Arnaux, which doubteth thereof, by the iudgement of a Cardinall and a Iesuite, is no Catholique.

Where as hee saith, that hee would haue no Sillogismes allowed of; there is a meanes to content him, by speaking with him as with children, seeing hee reiecteth the naturall rules of reason; which are not Aristotles inuention, as he thinketh. Zeno Eleates and diuers others before him wrote of that matter. A Plaine Country people vse those rules; not thinking thereon, being insensibly thrust into them by the force of reason. Whosoever will haue no consequences produced, abolisheth all common sense, and all vse of reason, which onely consisteth therein. The rules of Logique are no Articles of faith, but instruments to mannage all knowledge by order and certainty, and by consequence also, materia of Diuinitie.

Diog. Laertii
in Zenone
Eleate. φησι δὲ
Λεοντίλῃς δι-
ρίτω αὐτὸν φη-
σεν δὲ διελκυσ-
τικῇ.

Of the New Testament. Certainly as of the Old Testament, they allege the Scriptures to ground and authorize their opinions, which they will haue men to believe; which is, that the authority of the Scripture

De CHAP.

CHAP. VI.

The third Evasion.

THe third Evasion which Master *Arnaux* saith we use, is that we serue our turnes with the circle; in this, that we proue those things to be Scripture by our particular spirit, and proue that particular spirit by the Scripture. Which is false and slanderous. We leaue that particular spirit to mad men; none of vs makes our selues Iudges of the Scriptures; That is the Popes and his Prelates property, who being assembled boast that they pronounce Iudgements touching points of faith, and beleeue they cannot erre. And our Adversaries say, that every particular person of the Church of *Rome* doth certainly discerne the true Church; which spirit or particular iudgement, is meere blindness; seeing that the poore people haue no other proper to know that the Church of *Rome* is the true Church, then onely the warrant that the same Church giueth of it selfe.

Touehing the circle, if any serue their turnes therewith, it is our aduersaries; for they ground the authoritie of the Scripture vpon the testimony of the Church; and yet ground the authoritie of the Church vpon testimonies of the Scripture; as one that having placed the walles of a house vpon the foundation, afterward should place the foundation vpon the walles. When we aske them; how they know that wee must beleeue the booke of the new Testament, They answer and say, because the Church saith it, and ordaines it to be so; and when we say, that how know you that wee must beleeue the Church? because (say they) that the booke of the New Testament say so, and ordaine it to be so; for there it is written, *Tell it vnto the Church, &c.* Certainly as often as they alledge the Scriptures to ground and authorize their Church, they overthrow that which they will haue men to beleeue; which is, that the authority of the Scripture is

is grounded vpon the authority of the Church. And thereby are tryed to rowle the circle, as *Diogenes* is to his tub, and ouerturneth their owne wits by this circulation. But when we aske one of them, and say, how know you that your Church teacheth the true Doctrine? or how know you that it is conformable to the ancient Church? There they are at a stay, and the circle rowles no more, and so they are dumbe by necessity. For how shall they know the true Doctrine, seeing the rule of the true Doctrine, which is the holy Scripture, is hidden from them? And how should they know whether their Church is conformable to the ancient Church, seeing it is not knowne, but by an infinite number of Greeke and Latine Bookes, which the people vnderstand not? Then the people must know that the Church of Rome teacheth the true Doctrine, onely because those that teach it, say so, which is to belieue at hazard, and to haue a humane Religion, grounded vpon coniectures, without the Word of God, and to allow a man to be a witness and a Iudge in his owne cause.

Therefore Master *Arnone* glaueth markes to know the true Church, without speaking of the holy Scriptures, which are all false. First, *The consent of the people*. But there are a greater number of the people that disagree with the Church of Rome, than those that agree therewith. And Iesus Christ saith, *that broad is the way that leadeth to destruction, and many there be which goe in thereat: because strait is the gate, and narrow is the way which leadeth vnto life, and few there be that finde it.* Then he addeth the testimony of *Martyrs*: a false marke, for there shall neuer be any Martyrs found, that died for calling vpon Saints, or for Transubstantiation, or for Purgatory; They suffered death for the doctrine of the Gospell, for the which our poore Churches haue suffered so many martyrdomes by meanes of the Church of Rome, which suffereth no more, but maketh martyrs suffer. For a third marke, he placeth the authority of the *Fathers*: But the Fathers are contrary to the Doctrine of the Romish Church, the people

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Math. 7. 13. 14.

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ple cannot looke into them: And Master *Arnoux* speaketh by heare-say: for in his Booke he alledgeth but foure or five places out of the Fathers, which are not found to be false and corrupted. For a fourth marke, hee puts *the eminence of the Doctrine*. I thinke that by the eminence, hee vnderstandeth the excellency, which consisteth in purity, and conformity to the Word of God. Without prooffe to say, that the Church of *Rome* hath the purity of Doctrine, it is without prooffe to pre-supposethat which is in question. To the contrary we have proued, against Master *Arnoux*, that Poperie is a heape of errorrs, and a corruption of Christianitie. And how should the people know that purity of Doctrine, seeing they hide the rule of purity, which is the holy Scriptures from them?

For the last marke, hee setteth *succession, neuer interrupted*. If he vnderstandeth a succession of doctrine, wee deny it; if he vnderstandeth a succession of chaires without Doctrine, that succession is nothing. Many other Churches also which condemne the Church of *Rome*, haue their succession, and that ancienter than the *Romane*. And schismes haue often broken the succession of the *Romish* Bishopricke. And how can the people know any thing touching this succession, which cannot be learned but by reading of infinite Histories, and Greeke and Latine Authors, that haue written for the space of one thousand sixe hundred yeares?

CHAP. VII.

The fourth Evasion.

THe aduersary noteth another Evasion, wherewith wee ferue our turnes (as he saith) which is, to produce diuers places of Scripture, one with another, whereof the one serueth to interpret the other. For example, he saith, that wee expound these words; *This is my body*, by this place, *I am the Vine*; wherein hee slandereth vs. We know well, that these words,

words, *I am the Vine*, are not the exposition of these words, *This is my body*: Wee note not those plates, *I am the Vine*, *I am the dove*, *This cup is the Covenant*. The rocke was Christ: to interpret these words, *This is my body*, but to shew that who-soever will alwaies take the words of the holy Scripture literally, and leave these interpretations whereby the Scripture expresseth it selfe, should often fall into great absurdities, and to shew that ordinarily the Scripture nameth the signes and Sacraments, by the names of that which they represent.

CHAP. VIII.

The fift Evasion.

THE fift Evasion which Master *Arnaux* imputeth unto vs, is a Chaos of confused calumniationes. He saith that we attribute things to the Church of *Rome*, which shee believeth nor. That we charge the Popes with injuries. That wee reject the originall Text of the Scripture, *that is*, the Hebrew and the Greeke. That we say, that a Verse is stolen from the Margent to the Text. That wee reject the common translation, received by all the Fathers. That we adde unto and take away from the holy Scriptures. That wee forge metaphors, and improprieties of phrases. That we esteeme that to be spoken *per Ironia*, which is said vpon oath, that we tye a conditionall particle, to a period, to draw it from the absolute sense thereof, and make thirty manifest places of the Scripture intricate by one obscure place.

This cart of confused calumniationes, without any proofes, deserueth no answer. It is an easie thing to speake euill of a man without any proofe. And I beleue that Master *Arnaux* hath made a collection of fables, (wherein the Doctors of the Romish Church are culpable,) to impose them vpon vs: for in Master *Arnaux* Booke wee finde that in every place hee changeth our belife, and maketh vs say things which wee abhorre as much as he doth.

Hee knoweth, or ought to know, that the Doctors and Writers of the Romish Church, say and speake a thousand injuries of Popes, and detest their liues and doctrine.

He knoweth that the Church of Rome reiecteth the original text of the Bible, which is the Greeke & the Hebrew, and preferreth the vulgar translation before it, which neuerthe-

lesse is so much corrupted, that if you compare the vulgar translation with the Hebrew, you will say that there is no Booke in the world so badly translated. *Sixtus Senensis*, the Popes keeper of his Library, acknowledgeth the same, in the seauenth Booke of the Library, * where hee saith, that the

vulgar Edition, which is said to be *Saint Hieromes*, in many things differeth from the truth of the Greeke. That which

Belarmine acknowledgeth, is so farre from accusing vs of reiecting the Hebrew or Greeke Text, that to the contrary he accuseth vs of holding too much with it, and of referring

too much unto it. Heretiques (saith hee) in hatred of the vulgar Edition, attribute too much to the Hebrew Edition.

For *Caluin* and *Kemnitius* will haue all examined and corrected by the Hebrew Text. To the contrary hee ^b maintai-

neeth, that the Scripture in the Hebrew is corrupted in many places, and contradicteth the opinions of *Hierome* and *Augstine*, that will haue the Latine translation to be examined

and corrected by the Hebrew and the Greeke: ^c For he will haue the vulgar translation to be preferred before the Greeke

and Hebrew; And that men should haue their recourse to the little Riuer, because the Spring is troubled. But those of

the Church of Rome, that haue some remnant of equiry in them, and that plainly perceiue that this opinion is an en-

trance into Achaisme, and maketh nothing certaine in the Word of God, inuene themselves with vs, and not onely re-

proue the vulgar translation, as *Sixtus Senensis* aforesaid, but also they themselves haue made translations of the Bible ac-

cording to the Hebrew, as *Sauiles Pagninus*, a Luquois Monke, and *Arias Montanus* a Spaniard; between the which

translations,

* *Heref. prima, Editionis venete, p. 921. & 921. Vulgata edito qua Hieronymi esse dictum in multis à Græca veritate distat.*

^a *Bell. lib. 2. Verbo Dei. ca. 2. Heretici huius temporis odio editionis vulgatae nimium tribuunt editioni Hebraicae &c.*

^b *Eodem. cap. 2. §. His ergo.*

Scripturas Hebraicas non esse in vniuers.

depranatas opera vel malitia

Iudaorum, nec tamen esse omnino integras.

^c *Cap. 11. Fontes scripturarum anteposendi ri-*

uulis versionem quando constat

fontes non esse turbatos. Nunc

autem fontes multis locis tur-

bidos fluere iam ante ostendimus.

translations, and that which is used in our Churches, there is great conformity.

Whereas Master *Arnoult* saith, that the vulgar translation hath beene receiued of all the Fathers, hee sheweth, that hee neuer looke into the Fathers; for in Saint *Augustine* there are two thousand places of the holy Scriptures alledged in other words than they are set downe in the vulgar translation. And *Tertullian* useth a different translation from all the rest; and in *Hierome* we haue diuers places of the old Testament, by him truly translated according to the Hebrew; and *Bellarmin* in the tenth Chapter of his second Booke *de Verbo Dei*, saith, that the vulgar translation began to be receiued in the Church of Rome, in the time of *Gregory* the first, that is, fixe hundred yeares after *Iesus Christ*. And Saint *Augustine* acknowledgeth, that in his time, the diuersity of Latine translations were infinite, in the second Booke of *Christian Doctrine*, Chapter 11.

In all these things, as also in the rest of the smaller calumnies, which he setteth downe, he sheweth, that he knoweth not what we say, nor what he himselfe saith: and that he hath no knowledge of antiquity, nor of the nature of our Controuersies, and had done wisely, if hee had shewed his Booke to men of some iudgement, before he published the same, in stead of taking all his defence out of Father *Genset*, without any other examination, which Iesuite, if he were liuing, would aske for his feathers againe, and so Mr. *Arnoult* should be starke naked.

De Doctr. Christiane, l. 2. ca. 11.

The reproach which hee giueth vs, to take from the Scriptures, without telling wherein and how it is done, is vnseemely in the mowthes of those that from the Law of God cut off a whole Commaundement, that is, the second Commaundement, wherein the worshipping of Images is prohibited.

But we must of force say something touching the reproach which he giueth vs, that we attribute things to the *Romish Church*, which she beleeueth not.

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To avoid this blame, in the defence of our confession of the faith, against Master *Arnaux*, I have drawne our Aduersaries beliefs from the Councels of the Church of Rome, and specially from the Councell of Trent: as also from the Decrees and Canons of Popes, and from the Text of the Masse. And where there is any discord betweene our Aduersaries, I have not hidden it, to the end, that an error which belongeth but to one part of the Romish Church, should not be imputed to the whole body thereof. And if I have alledged any particular Doctors, they are some of the notablest, at the fore-front of whose writings, the approbation of the Doctors, and of the faculties of Theologic, is apposed.

In controuersies of Religion, to impute contrary things to the aduersary party, which he beleueth not, is expressly to make warre against God, and to feare that the truth should be knowne, *that is*, to make controuersies where none are, as if wee had not true controuersies enough, without forged false controuersies. It is a confession of a bad cause, and an acknowledging of the truth of the contrary opinion, when before wee speake against it, wee seeke to disguise it. To be short, it is a confessing that if the opinion of the Aduersaries were truly propounded, it could not be contradicted. Or if any man doth it without malice, he sheweth that hee wanteth common sense, to content himselfe to learne the beliefs of his aduersaries, by their enemies inuestiues, or by popular report, rather than by their owne confession. Whereby it happeneth that all the disputation is a manner of skirmishing in the ayre, which striketh no man, and a fantasie of an imaginary controuersie, forged, to storme or bestirre themselves against.

But this is the manner which at this day they vse with vs, for they that preach, or write against vs, make vs as blacke as Pitch with slanders, and forge another confession for vs. When wee reade our Aduersaries writings, wee might imagine that they write against another Religion than ours, if

we saw not our names at the beginning of their Bookes, and in the titles of the Chapters. And what protestations soever wee make that we beleue nothing that they make vs to say, yet they are resolute, and will perswade vs that wee doe beleue it. Master *Armon* Booke written against our confession iustificth the same, which in stead of refuting our confession, changeth it, in such manner, that fighting against his owne inuentions, his quarrell is against himselfe.

Whereupon, I am forced in a brieft Table to set downe what kinde of confession of the faith our Aduersaries attribute vnto vs: and how they paint out our confession like a horrible Monster, which they shew vnto the people to get money thereby.

Peter Cotton the Iesuite, made a Booke intituled *Catholique Institution*: at the beginning whereof, hee hath made a Preface to those of the pretended reformed Church, wherein hee comprehendeth all our beleefe in 28. Articles, which are these that follow:

1 That the Children of Christians may be saved onely by the faith of their Parents, without baptisme, and therefore that baptisme is not absolutely necessary.

2 That the Bread in the Supper of our Lord is onely the figure of the Body of Iesus Christ.

3 That the Church may erre.

4 That we must not allow of any traditions.

5 That Angels and Saints which are in glory, know not our necessities, and cannot heare our prayers.

6 That Priests and religious persons may breake their vows.

7 That single life is not to bee preferred before marriage.

8 That the Bookes of *Maccabees*, *Wisdoms*, *Ecclesiasticus*, *Tobias*, the rest of *Daniel*, and *Baruc*, are Apocrypha.

9 That the Soule of the Sonne of God did not descend into Hell, to fetch the soules of the holy Fathers from

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thence, which there stayed for his coming, or that before the Ascension of Iesus Christ, the soules of the Saints were receiued into Heaven, & not into Limbus, nor into any other third place;

10 That we must confesse our finnes to God onely.

11 That faith onely iustificeth.

12 That when the fault of sinne is remitted, the punishment also is remitted.

13 That God did not create men in one and the same condition, but that he created some to be saved, and the rest to be damned perpetually.

14 That every particular man hath an Angell that watcheth ouer him.

15 That it is not lawfull to salute him, nor to call vpon him.

16 That God doth not suffer sinne to be done, but that he will haue it to be done, that hee thrusteth vs forward vnto it, and constraineth vs thereunto.

17 That the Scripture is easie to be vnderstood, and that the vnderstanding thereof is giuen vnto all men.

18 That there needs no ordinary or extraordinary vocation to preach the Word of God.

19 That we must beleue nothing but that which is written.

20 That God hath not given power to the Church to remit finnes.

21 That all finnes are mortall.

22 That a man cannot merit by grace.

23 That it is impossible to keepe the Commandements of God, although he ayde vs.

24 That God doth not recompence good workes.

25 That there is no distinction of blessednesse among the Saints, and that they are all equall therein.

26 That we must nor vse the imposition of hands which the Apostles vsed vpon those of Samaria and Ephesus.

27 That the precept to annoynt sicke persons with oyle, where.

whereof *St. Iames* speaketh, ought not to be practised in the Church, although it was vsed by the Apostles.

28 That prayer for the dead was not vsed in ancient times, nor yet in the *Machabees* time.

Vpon these eight & twenty Articles, he asketh vs proofes out of the holy Scriptures, but he should aske proofes of all these Articles of those that beleue such things, and not of vs to whom all these poynts are in a manner slanderously imputed. Vpon the which I will briefly say something to the Reader, and run ouer all these Articles.

1 **I**T is false that we say that Children may be saued onely by the faith of their Parents: Touching the necessity of Baptisme with water, the Church of Rome beleueth it not. The Councell of Trent is of opinion that a vow supplyeth the want of Baptisme with water, and our Aduersaries say, that the Baptisme of bloud, and the Baptisme of the Spirit, *that is*, martyrdome, and regeneration, without baptisme with water, may saue a man.

2 It is false that wee beleue that the Bread in the holy Supper is onely the figure of the body of Christ. The Scripture teacheth vs, that the Sacraments also are seales to confirme, and that the bread which wee breake, is the communion of the body of Christ.

3 It is false that we simply say that the Church can erre: The Church that is spoken of in the Creede, which is the Church of the Elect, cannot erre in deciding of the doubts in faith, because it neuer assembleth to decide any thing. Touching the visible vniuersall Church, it was assembled in the persons of the Apostles, which did wholly gouerne it, then it could not erre. Now it is diuided into particular contrary Churches, seperated from communion. It is impossible to assemble the same to decide any causes. Touching particular Churches, as the Greeke, Romane, and the Syrian, &c. There are some that may erre, and there are some particular

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Churches wherein it is impossible to be saved, that is, those that are idolatrous, where the benefit of Iesus Christ is corrupted.

4 It is false, that we reject all traditions, we reject those onely, which add something to the doctrine of faith, contained in the holy Scriptures.

5 It is false, that we beleue that Angels and Saints, know not our necessities, they doe generally know, that the Church of God is persecuted, and hath great combats to resist. The Angels that God hath appointed to be our gardians, know our necessities, and what estate we are in.

6 It is false, that we simply say, that Priests ought not to keepe their vows, if they make a vow of possible things, and conformable to the Word of God, they ought to keepe them.

7 It is false that we say, that single life is not to be preferred before marriage, single life that is continent, and hath no euill desires, hath great commodities and aduantages aboue marriage, and more liberty to serue God.

8. 9. The eighth and ninth Articles are true, wee reject the *Limbus patrum*, which is said to bee emptye these 1600. yeeres, and the Apocriphall bookes.

10 It is false, that we say, that we must confesse our sinnes onely to God. We must confesse them to the Church, and to our Pastors, and to our neighbours whom wee haue offended.

11 To take the word iustifie, in that sense which our Adversaries take it, for regeneration and sanctification; It is false that we say, that faith onely iustificeth. For a Christian is regenerated by all Christian vertues. But if by being iustified they vnderstand absolved, and esteemed to be righteous before the iudiciall seate of God (which is the sense wherein the Scripture ordinarily taketh the word iustifie) in that sense, we say, that faith voide of workes, cannot iustifie vs; but that faith accompanied with workes, onely hath the vertue to iustifie vs; for that among Christian vertues, faith onely

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ly hath that propertie; To apprehend the benefit of our Lord Iesus Christ.

12 It is false that we simply say, without exception, that when the fault is remitted, the punishment also is remitted. We speake that of satisfactory, and vindicative punishments: but not of chastning punishments which serue to amend and instruct the sinner in time to come. Those punishments are sufferable with the remission of sinnes.

13 It is false that we say, that God hath created men to be damned, *Caluin* saith not so, and if hee had said so, wee are not bound to beleue it.

14 It is false that we say, that euery one of vs hath not an Angell to be his guardian. Our Churches haue not defined any thing touching that point. Whether God imployeth an Angell for the guarding of diuers persons, or many Angels for the guarding of one man: It is a thing which wee leaue to the Counsell of God.

15 The fifteenth Article is true, we honour Saints, and set them before vs for an example, and aspire to their beatitude, but we call not vpon them.

16 It is false and slanderous that we say, that God thrusteth vs forward and constraineth vs to sinne; that doctrine is horrible and diuelish. *Caluin* to whom they impute this doctrine, neuer said it, but taught the contrary, and although he had said it, yet our confession of the faith in the seauenth Article, professeth the contrary in these words, saying, Not that God is the Author of euill, or that the fault can be imputed vnto him, seeing that his will is the soueraigne and the infallible rule of all doctrine and equitie.

17 It is false that we say, that the Scripture is easie to be vnderstood, and that the vnderstanding thereof is given vnto all men. In it there are obscure propheties, and difficult places. We say that in the Scriptures there are sufficiens, euident and cleare places which are instructions vnto vs for saluation; and that in things which are plaine and manifest in the Scriptures, and which haue no neede of interpretation, all that

that which is necessary for our saluation, is contained.

18 It is false that we say, that to preach the Word of God there needes no ordinary nor extraordinary calling. I haue made a booke expressly to proue the contrary.

19 It is false that we say, that we must belceue nothing but that which is written. We say, that we must not receiue any doctrine, (as necessary to saluation,) that is not contained in the holy Scriptures.

20 It is false that we say, that God hath not giuen power to the Church to remit sinnes; faithfull Pastors haue that power, but their pardon is conditionall, so the party be a repentant sinner, which is not certanely knowne, but to God onely. Therefore their iudgement must of force be conditionall. As the holy Scripture saith that Pastors saue soules, because God vseth their ministry to saue them, so it saith, that Pastors pardon sinnes, because God vseth their meanes to pardon them.

21 It is false that our Churches haue made any definition touching this point, that all sinnes are mortall: It belongeth not to criminals and sinners to determine what punishment every sinne they commit deserueth. Onely we reiect that distinction which is made betweene mortall and veniall sinnes; that is, pardonable: because those sinnes which are called mortall, are pardonable in those that conuert and amend their liues, and those sinnes that are called veniall, are mortall when men perseuere therein till they die, and that contempt and finall obstinacy is added to the transgression.

22 The 22. Article is true, We doe not presume that wee can merit before God, and if thereupon we should be asked, whether we cannot merit by the grace of God? I answered that the same grace is it which hindereth vs from meriting. For, for that cause our good workes are not meritorious, because they proceed from the grace of God. It is no merit to receiue grace.

23 It is false that we say, that it is impossible to keepe the commandements of God, though God doth helpe vs. When
it

it is the will of God to make a man perfect, and without sinne, no man can hinder it, nor limit any rules to the efficacy of his Spirit.

24 It is most false that we say, that God doth not reward good workes.

25 It is false that we hold, for a most assured thing, that the Saints have equall glory in heaven. That is no Article necessary to saluation, we condemne no man for that opinion, but suffer euery man to conceiue thereof as hee thinketh it most probable. But the Pope which giueth a degree of glory vnto some men aboue the vulgar Saints, is bound to maintaine that inequality.

26 It is false that we say, that we must not vse the imposition of hands which the Apostles vsed in *Samaritania*, and in *Ephesus*: Whosoever hath the vertue by imposition of hands to conferre the same miraculous graces, and the gift of tongues, which the Apostles conferred, shall doe well to vse that ceremony.

27 It is false that we say, That the precept to annoynt the sicke with oyle, whereof *S. James* speaketh, ought not to be practised in the Church; Wee know, that not onely the Apostles, but also their disciples after them, did profitably vse the same, for healing of the sicke: Whosoever can by that vnction doe the like miraculous effects, shall doe well to vse the same ceremony.

28 Lastly, it is false, that our Churches beleue and teach that prayer for the dead was not anciently in vse. Wee say, that the first ages, whose examples should serue vs for a Law, vsed it not, and that God did not ordaine it. Touching the *Machabees*, it concernes vs nothing to know, whether that as then they prayed for the dead: For although the bookes of the *Machabees* are full of fables, and that the same history is to be suspected, yet although it were true, our Religion is not ruled by the lewes actions, but by the commandement of God, as also that prayer for the dead, whereof wee speake, is made with a reference to the resurrection, and not to draw soules out of Purgatory.

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The indifferent Reader will consider, with what people wee haue to doe, seeing that of the 28. Articles, wherein they comprehend our Religion, there are but foure which truly and without calumnation doe represent our doctrine: and what hope is there, to end our Controuersies by the Word of God, seeing that they binde vs by the Word of God to proue those things which we beleue not. How should they faithfully propound our beleefe to their people, when they disguise it vnto vs? Put the case that our Religion were as full of errors, as it is holy, iust, and true: why doe they instead of seeking to draw vs out of errors, goe about to drowne vs therein? why doe they study to make vs worse, instead of amending or bettering vs? or doe they thinke, that wee haue forgotten our Religion, and that wee must be forc't to come to them to learne it? Wee are vsed in the like manner by the Bishop of *Luzon*, in his booke that he hath made against our Epistle dedicated to the King. In the tenth page, hee reduceth our Religion into twelue Articles, which he hath forged out of some places of our Authors, which he hath clipt, and which doe not say that which he would haue them to say, which we take for a iustification of our cause, seeing that no man dares encounter with vs face to face, nor come directly to vs, but all of them take a wrong course, and goe by-as way, and discharge not their choller against our Religion, but against another, which they haue forged at their pleasures.

FINIS.



